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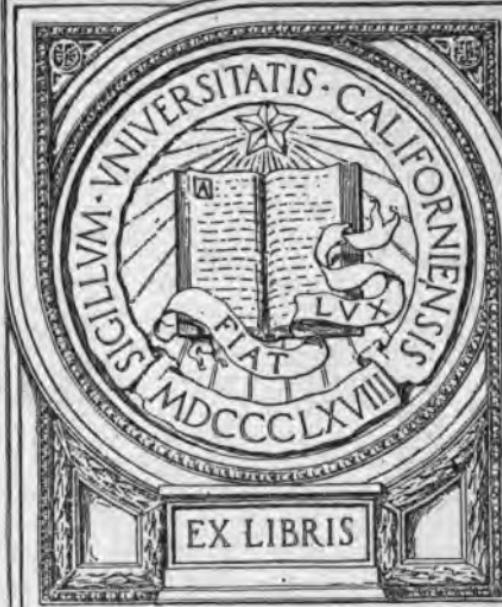
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UNION OF
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THIS BOOK IS AFFECTIONATELY DEDI-
CATED TO MY MOTHER, TO WHOM — FOR
HER EXAMPLE OF CHRISTIAN LOVE — I
OWE A DEBT OF HOMAGE AND GRATITUDE
THAT I CAN NEVER ADEQUATELY REPAY

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PREFACE

Is the Bible authority?

Is good more powerful than evil?

These are the great questions of the age. On their correct answer depends the achievement of Christian unity.

Many people who profess to believe the Bible, unconsciously reject it in daily life. Theoretically they accept its authority. Practically they deny it.

And there are many who admit as a philosophical truism the assertion that good is more powerful than evil, and think in so doing that they are standing upon approved orthodox soil. But Christ's Christianity is not merely a philosophy. His Christianity came with *power*; and if it ever had power in the past, it has it now, and is able to retain it for ever. Therefore, the statement that good is more powerful than evil must be accepted — if

it is to have any force — with all its implications. It must become recognized that good is divine substance, and that it is not merely *morally* superior to evil, and more legitimate, but intrinsically superior to evil; that it is positive and self-existent, whereas evil is negative and not self-existent.

Besides, it must be borne in mind that Protestantism stands or falls with the Bible, and the Bible cannot prove itself true. If the modern sciences challenge the truth of the Bible, then Christians must answer that challenge on the ground of the sciences' choosing. In short, the arena of religious conflict has shifted from the field of dogma to that of practical metaphysics. Those still leaning on dogma are out of touch with their age. They are supporting their systems of dogma. They are not supporting the Bible.

But the Bible has its defenders. In this age thousands of Christians have answered the challenge of modern science. They have discovered the central truth of the

scriptures; namely, that absolute good is more powerful than all evil. They have proved the truth of the Bible. They have restored its rightful authority.

In doing this they have discovered the basis for Christian unity, and this discovery reveals the fact that all other questions are secondary, are outer circles of this great central truth.

This discovery has led to a movement for Christian unity that is already worldwide in its scope. It is drawing all nations into its current. It is sweeping on.

Are not those who stand aloof from this current cheating themselves of the inspiration that flows from fellowship in a mighty movement? Are they not being left behind in the most significant event since the opening of the Christian era? Can Protestants afford to be content with their anomalous attitude toward the Bible? Can they be satisfied with an attempt to achieve mere *church* unity based on making a concession here, dropping a doctrine there? Will not such unity be merely

external and their Christianity an emasculate Christianity?

Furthermore, are we not standing upon the threshold of an era in which the world is becoming a single community? And will not Christianity have to rise in true greatness and power to meet the demands of this era, or miserably fail in its mission?

In the hope that a word might be said to bring home the issue to earnest people, the following lines were penned

HENRY SAFFORD KING.

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INTRODUCTION

The Bible is difficult to understand for several reasons.

Among these the following may be mentioned:

1. It is the product of ancient times.
2. It is oriental.
3. It is a translation.
4. It is not one book, but many.
5. It has a spiritual message.

The first four difficulties may be lessened by bearing in mind that:

(1) The ancient Hebrews had standards and conceptions very different from ours, and they did not express themselves as do we.

The ancient Hebrews in many respects were very crude.

Their scriptures were therefore addressed to a cruder civilization than ours.

(2) The orientals expressed themselves

~~was no doubt perfectly obvious to the ancients.~~ ~~Corrected by the author~~ J.C.R.

(4) The Bible is not one book, but a whole national literature.

~~Its books may be likened to milestones~~ by means of an extensive symbolism, which was part of their idiom.

In interpreting the Bible this symbolism must constantly be kept in mind.

We must not make the mistake of interpreting literally things that, to the oriental, had a symbolical meaning, or that represented a type.

On the other hand, great care should be exercised lest the student fall into the habit of reading into the ancient accounts more than they *intend* to teach.

Aside from its symbolism, the language of the Bible is usually simple and direct.

The Bible is not subtle.

Much of the Bible is to be interpreted literally.

(3) The best translation of any literature does not always succeed in reproducing the exact flavor of the original.

Modern translations of the Bible have been of vast help to the student, but where difficult passages occur it is possible that the translator has been unable to catch the exact sense of the original, which was no doubt perfectly obvious to the ancients.

(4) The Bible is not one book, but a whole national literature.

Its books may be likened to milestones in humanity's progress.

But it cannot be maintained that every word of the Bible is inspired.

On the other hand, inspiration is not to be regarded as abnormal.

It does not involve a *deus ex machina*.

Inspiration is partly illumination, partly discovery, partly logical reasoning.

It involves aspiration, purity, consecration, goodness, intelligence, intuition, courage.

The Bible is the record of the struggle of the ancient Hebrews to discover, understand, and practise truth.

Parts of the Bible are no longer necessary in the education of the human race. See

Deut. 18 : 15; Gal. 3 : 24-25; Heb. 7 : 18-19; Heb. 10 : 8-9.

But its greatest messages have not been superseded.

The Bible, in its highest teaching, is still authority, and will remain so until clearer views of truth than it gives have become the permanent possession of mankind.

The fifth difficulty is overcome by spiritual interpretation.

It is difficult to define spiritual interpretation, but if the spiritual message is the highest message, then spiritual interpretation is that which traces the golden thread of the highest conceptions of the Bible, and shows their logical connection.

Spiritual interpretation is like the soldier of fortune returning from the wars. He met an ancient woman who led him to a hollow tree. In the tree he found a room with a chest of copper money. After filling his pockets with this treasure, he went to another room, where he found a chest of silver. Throwing away his copper he laded himself with the more precious

metal. In the third room he found a chest of gold. Again he emptied his pockets, and filled them with all the gold he could carry away.

The student of the Bible is like this soldier. He finds in the Bible various conceptions of God, man, and the church. Some of these conceptions are crude and primitive, corresponding to the crude and primitive state of the people to whom they were addressed.

Other conceptions are the highest teachings that have been presented to the human mind.

To have a logical system of thinking, the student must discard the copper; he must reject all teachings that do not harmonize with the highest concept. Both his premises and conclusions must be pure gold.

Says Lessing: "*To acknowledge a God, to seek to arrive at the highest conceptions of him, to take into consideration these highest conceptions in all our actions and thoughts, constitutes the most complete essence of all natural religion.*"

A PLATFORM OF CHRISTIAN UNITY

I

CONFFLICT OF GOOD AND EVIL*

1. The starting-point of all religion is the conflict of good and evil.
2. It furnishes the universal human problem.
3. If there were no belief in evil there would be no need of religion.
4. The essential function of a religion is to define and separate good and evil, and to solve the human problem.
5. The state which results from the solution of the problem is called salvation.

* The reader is reminded at the outset that this book is not intended to be a *textbook* of Christian unity. It is merely a primer, a "small book of elementary principles" of this subject.

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6. It means health, wholeness, holiness, satisfaction.
7. Salvation is on the side of good.
8. The method of attaining salvation is to destroy the belief in evil through the employment of an understanding of good.
9. The triumph of good is the solution of the human problem.
10. Elements of a religion that do not lend themselves to the solution of the problem are useless.
11. The more complicated and formal a religion becomes, the more useless it is.
12. The simpler and more direct a religion, the better.
13. That religion is the best which has the most propositions that can be used in destroying evil, and the fewest that cannot.
14. That religion should be adopted by mankind which fulfils its essential function: which furnishes correct definitions of good and evil, and shows mankind how to destroy evil with good, thus solving the human problem.

II

THE BIBLE DISTINGUISHES BETWEEN GOOD AND EVIL

1. The Bible makes a sharp distinction between good and evil.
2. Good is never identical with evil.
3. Evil is never identical with good.
4. No good can proceed from evil.
5. No evil can proceed from good.
6. Good and evil are separate, distinct, mutually exclusive and repugnant.
7. The one cannot be used as a means of effecting the purposes of the other.
8. Good is constructive.
9. Evil is destructive.
10. Good is spiritual.
11. Evil is material.
12. Good is positive.
13. Evil is negative.

III

GOOD DEFINED

1. Good is that which in blessing one blesses all.

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2. Good is universal.
3. It cannot be monopolized.
4. It is not national, geographical, or denominational.
5. It has nothing to do with climate, temperament, or racial tradition.
6. It is fixed Principle.
7. It is changeless.
8. It is metaphysical: outside and beyond material brains and bodies.
9. It is the quality of divine Love.
10. It is very God of very God.
11. It is intelligence, Love, wisdom, strength, Soul, Life, Truth, law.
12. Good reflected by mankind is unselfishness, generosity, kindness, mercy, patience, hospitality, forgiveness.
13. Everything is good that comes from God.

IV

EVIL DEFINED

1. Evil is the adversary.
2. It is all that resists good; the oppo-

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site of good; the counterfeit of good; Satan.

3. Satan is not a personal devil.
4. He is "der Geist, der stets verneint."
5. A resisting state of consciousness to all that is good.
6. Self-love, hypocrisy, laziness are all adversaries.
7. Hatred of the spiritual idea is an adversary.
8. Envy, jealousy, hatred, subtlety, greed, false ambition — all militate against spirituality.
9. Evil is the deceiver.
10. Evil disrupts, separates, destroys.
11. Evil produces confusion, division, disorder, chaos.
12. It engenders suspicion where there should be confidence.
13. Evil is everything that prevents the kingdom of heaven from being realized here and now.
14. Disease is an evil.
15. Death is an evil.
16. Evil challenges divine law.

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17. It seeks to present an exception to God's law.
18. It would deceive the world into thinking that life and satisfaction are material instead of spiritual.
19. Evil is that which, in satisfying one, harms another.
20. Evil is not of God.
21. Evil cannot be said to have real, independent existence.
22. From God's standpoint evil does not exist.
23. Evil's only existence is in the mortal consciousness.

V

SUPERIORITY OF GOOD OVER EVIL

1. The central teaching of Christianity is the superiority of the power of good over evil.
2. Good can destroy evil, but evil cannot destroy good.
3. It is only through the understanding and practice of this truth that salvation may be attained.

4. The Bible in the Old Testament confidently promises that good is more powerful than evil.

5. But only in the New Testament do we have full proof of this fact.

6. Christianity was successful as long as — in healing the sick and raising the dead — it *proved* by *practice* the superior power of good over evil.

7. Christianity was a failure when it had ceased to prove and only preached.

8. Christianity is not merely a palliative to be applied to evil conditions.

9. The means of attaining salvation is the absolute *destruction* of evil in individual human consciousness.

VI

GOOD ETERNALLY AVAILABLE

1. Good is eternally available.
2. It may appear or reappear at any time.
3. There is no limit to the universal availability of good in human experience.

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4. Nothing shall hinder the pure in heart in any age from apprehending and utilizing good.

5. Christian healing is a logical corollary of the availability of good and the superiority of good over every form of evil.

VII

CHRISTIAN HEALING BY DIVINE MIND

1. Christian healing is a manifestation of the power of divine Mind in human affairs.

2. It is the operation of good in human consciousness.

3. It is based on divine law.

4. It destroys evil.

5. Just as the Bible distinguishes sharply between good and evil, so it draws the line between right healing and wrong healing.

6. Right healing is one of the safeguards of religion.

7. It acknowledges good — God — as the only power.

8. Healing by the power of divine Mind — by the power of good over evil, by the perfect idea of divine Mind — is right healing.

9. By right healing no one can be harmed, because spiritual healing is the operation of the power of good in human consciousness, and in this power of good there is no element of destruction or harm.

10. If God is not the power in Christian healing, no mortal has ever yet been able to say what *is* the power.

VIII

MERE HEALING NO PROOF OF CHRISTIANITY

1. Mere healing is no proof of Christianity.

2. The human mind is not a healer.

3. Emotion is not a healer.

4. Blind faith is not a healer.

5. Religious ecstasy is not a healer.

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6. Hypnotism is not a healer.
7. Personal magnetism is not a healer.
8. Suggestion in no way enters into Christian healing.
9. Hypnotism is not good.
10. Suggestion is not good.
11. Human will is not good.
12. The exercise of hypnotism, suggestion, or human will is not the practice of Christianity.
13. Hypnotism is the control of one will or personality by another.
14. This is not a demonstration of the superiority of good over evil, or of the overcoming of evil with good.
15. It is merely brute warfare.

IX

THE BIBLE THE ONLY DOCUMENTARY AUTHORITY

1. The Bible is the documentary authority of Christendom.
2. No other "tradition" is authority.
3. Historic Christianity is not authority.

4. The Darwinian theory and material sciences are not authority.
5. The Christianity of the Bible raised the race to the highest level it has ever reached.
6. It should be the aim of Christians in this age to reach that level and exceed it.
7. If the Bible-teaching could elevate the race to such a high level of living once, it can do it again.
8. Philosophy has failed to do it.
9. Art has failed to do it.
10. Natural science has failed to do it.
11. Historic Christianity has failed to do it.
12. Historic Christianity has not been based solely on the Bible.
13. To recover the Christianity of the Bible, all outside authorities must be rejected.
14. With the exception of portions of the Old Testament and a few of the New, the Bible has not been outgrown. Cf. I. Cor. 11 : 13.
15. It is still the teacher of the race, and

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it will continue so to be until the race has been lifted nearer its spiritual level; until the race understands its truths and has made them its own; until the race is able to practise those truths without the help of its reminders.

16. The Bible is authority because it is true; because it has the clearest statements of the truth.

X

PROOF OF AUTHORITY OF THE BIBLE IS NECESSARY

1. Merely to assert that the Bible is authority is fatuous.
2. Merely to believe that the Bible is authority is not sufficient.
3. Many people reject its authority.
4. They refuse to admit its truth.
5. They sneer at its inspiration.
6. Therefore pious profession alone will not sustain the authority of the Bible.
7. Neither will the keenest dialectic logic uphold its truth.

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8. You cannot prove *intellectually* that the Bible is true.
9. The Bible teaches the truth about life.
10. Therefore the only proof of the Bible's truth and authority is in terms of human *life*.
11. If the truth of the Bible is understood, it can be practised and proved in actual human conditions.
12. A single proof in actual living conditions annihilates a thousand arguments in intellectual combat.
13. That religion deserves the most considerate hearing whose practice *proves* that the Bible is true.

XI

PERSONAL AUTHORITY

1. Personal authority is a matter of spiritual attainment.
2. It is not a matter of mystic succession, of laying on of hands, or of taking orders.

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3. Authority is not material.
- 4 It is not external.
5. Only he who correctly understands the definitions of good and evil, and is able to prove in the laboratory of actual human experience that good is more powerful than evil has authority to teach.
6. The more a person understands of divine good, the more humble he becomes, and the less liable to abuse his authority.
7. The greatest authority will always be associated with the greatest humility.
8. This humility cannot be feigned.

XII

PERSONALITY NOT A FACTOR

1. Personality is not a factor in Christian activity.
2. Jesus said: "Of myself I can do nothing."
3. This "myself" was his personality.
4. Personality is a will-o'-the-wisp.
5. It is "man that is born of woman."
6. It is of the earth earthy.

7. It is subject to passions and caprice.
8. It is not the image and likeness of God.
9. There is no good in personality.
10. There is no power in personality.
11. This generation has been misled by psychology into a worship of personality.
12. Psychology is not divinely inspired and has failed to distinguish the material personality from the spiritual individuality.
13. Material personality has a *somewhat* similar relation to spiritual individuality that the law had to Christianity.
14. Jesus said of this relation: "I came not to destroy but to fulfil."
15. Paul said: "Not that we should be unclothed, but clothed upon."
16. It was Jesus' spiritual individuality, not his material personality, that healed and taught.
17. The significance of Jesus' life is that his material personality was perfectly in tune with his spiritual individuality.
18. His personality was always the servant, the instrument, the agent.

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- 19.** It always acted in obedience to individuality.
- 20.** It never attracted attention to itself.
- 21.** However, personality is not to be stultified.
- 22.** Personality must become enriched by becoming the servant of individuality.
- 23.** It must be corrected and transformed by individuality until it disappears and the individuality alone has full scope.

XIII

SPIRITUAL INDIVIDUALITY

- 1.** The spiritual individuality is the expression and reflection of God's intelligence and power.
- 2.** It is the one legitimate factor in Christian work.
- 3.** It is God's image and likeness.
- 4.** It is obedient only to divine Principle.
- 5.** It is good.
- 6.** It is perfect.
- 7.** It is normal.

8. It is subject to the law of God.
9. Because God lives, spiritual individuality lives.
10. But spiritual individuality is not God.
11. It merely expresses, reflects God.
12. It does what God does except create.
13. God is the thinker, spiritual individuality the thought.
14. Since God, the Creator, is unlimited in power, intelligence, and goodness, man in his spiritual individuality is also unlimited in power, intelligence, and goodness.
15. This power, intelligence, and goodness are never underived from God.
16. They are never in brains and bodies.
17. They are eternally expressions of God's spiritual life.
18. The spiritual individuality is eternal.
19. It has individual existence.
20. It has unlimited freedom in God's unlimited freedom.
21. It is free to obey divine law.

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22. It has dominion since God has dominion.

23. Jesus said of his spiritual individuality, "I and my Father are one."

XIV

CHRISTIANITY AN INDIVIDUAL DISCOVERY

1. Christianity is an individual discovery.

2. The letter introduces Christianity to the world, but individuals do not really discover Christianity for themselves until they get the spirit of it; until they are able to commune intelligently with God; until they are in harmony with God's law; until they become humble and pure; until they perceive the inherent power of good over evil, and are able to prove it by destroying evil in themselves and others.

3. I may accept Christianity as a system of thinking; I may subject my reason to its system of ideas; but I have never really made that system of ideas my own until I

have actually practised them in daily life.

4. It is no great distinction to subject my reason to the propositions of Christianity.

5. I am not necessarily a better man for assenting intellectually to its logic.

6. I actually establish my claim to being a Christian when by practice I identify myself with its program; when I do right whether any one is looking or not; when I throw myself heart and soul into the conflict with evil, and really accomplish something towards the destruction of evil.

XV

CHRISTIANITY SUCCESSFUL

1. Christ's Christianity is a success.
2. It pays for itself because it arouses the gratitude of its beneficiaries.
3. If Christianity has ever failed, it was historic Christianity, the Christianity of creeds, councils, policies, and intrigues; it was not Christ's Christianity.

4. There is no reason why a true system of thinking and a genuine remedy for the ills of mankind should have to seek endowments for its maintenance.
5. Christians should expect of Christ's Christianity that it be a success.
6. They should expect that Christ's followers be able to support themselves.
7. If a religionist cannot prove in actual human experience that good is more powerful than evil he has no right to support from the community.
8. If a religionist can prove the power of good over evil to the extent of destroying evil, he has a right to depend upon that ability for obtaining his livelihood.
9. The community has no right to deprive him of this means of support.

XVI

CHRISTIANITY TO DEVELOP

1. Jesus had more faith in the truth he taught than had his subsequent followers.

2. He believed that the truth would be so universally understood that his own achievements would be surpassed.
3. He placed no limit on the development of Christianity and the revelation of God to human consciousness.
4. He prophesied that Christianity would fill the earth and destroy all evil.
5. Christians should always expect and look for: clearer definitions of good and evil; further revelations of truth; greater proofs of the power of good over evil — than have been.

XVII

ADDING TO THE WORDS OF THE BOOK

1. Commentaries may be useful in elucidating the Bible.
2. Commentaries on the Bible and their prominent use in Christian activity are not necessarily “adding” unto the words of the book.

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3. But it certainly is an act of "adding" to the words of the book, or "taking away" from them, to advance any teaching:
 - a. that minimizes the healing ministry of Christianity;
 - b. that denies the power of good over every form of evil;
 - c. that makes good evil and evil good;
 - d. that sets up "traditions" instead of the Bible as authority;
 - e. that in any way denies the authority of the Bible;
 - f. that substitutes the dead letter for the spirit of Christianity;
 - g. that claims Biblical authority for "healing" by will-power, suggestion, personal magnetism, or hypnotism, instead of by the divine Mind alone;
 - h. that condones evil or postpones its destruction;
 - i. that in any way makes of none effect the direct applicability of Christianity as a solution for all human woe;
 - j. that in any way obfuscates the eternality of the order — proclaimed by

the Bible—of the operation of good in human experience.

XVIII

PROGRESS NECESSARY

1. A progressive attitude is necessary for the discovery of truth and the attainment of salvation.
2. Belief in the Lord Jesus Christ is not merely a supine assent to some creedal or doctrinal definition.
3. Belief in the Lord Jesus Christ is full and active acknowledgment of his teaching and practice.
4. His teaching was that good is more powerful than evil.
5. His practice *proved* his teaching.
6. The truth of his teaching is not available through vicarious atonement.
7. It is available only through individual employment.
8. No one can really believe in Jesus Christ without employing practically the Master's method.

XIX

NEED OF SELF-SACRIFICE

1. Great sacrifices will have to be made in order to recover Christ's Christianity.
2. Personal leadership must be renounced and rebuked.
3. The Christ must be the one Master and the Bible the one teacher and authority.
4. Professions of Christian faith will have to give way to the Christ ideal of teaching by example and proof.
5. Much courage and heroism will be required in the process of sloughing off the old and putting on the new.
6. Willingness to sacrifice position for an idea is what this age demands.
7. Modesty must become a habit.
8. Humility must be a fixed attitude of mind.
9. Personal views must be sacrificed upon the altar of universal Christianity.
10. We must be great enough to let personality step down from the pulpit, off the platform, out of the chancel, that

humility may accept a practical — perhaps obscure — task.

11. We may be intelligent, but we must also be great.

12. Greatness is willing to serve in obscurity, or wait until God's plans have matured.

13. The man whom God calls need have no anxiety.

14. He can afford to bide his time.

15. In God's plan there is no haste; neither is there any delay.

16. When the man is morally and spiritually mature, his work will lie at his feet.

XX

INTUITION

1. Intuition must be respected as a factor in the discovery and practice of truth.

2. Woman is highly gifted with the intuitive faculty.

3. Therefore the place of woman in the work of attaining Christian unity will be great.

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4. Revelation and inspiration also have their place in the economy of Christian activity.

5. Reason and revelation should be combined in order to discover and practise Christianity.

6. The method of the laboratory is not out of place in Christianity.

7. Christianity is scientific.

8. Careful observation, deduction, and classification are necessary.

9. Reason and demonstration test the gleanings of intuition.

10. But the place of intuition must not be minimized in the future as it has been in the past.

XXI

TRUE SCIENCE

1. True Science is the demonstrable knowledge of absolute good.

2. To deny that good can be known is to deny that there is any true Science.

3. There is no mysticism in the Science of good.

4. It is as definite as the science of mathematics.

5. It does not rest upon guess-work or blind faith, but upon the perception of good, the ability to separate good from evil, and the ability to see the impotence and nothingness of evil.

XXII

REASON AND EMOTION

1. Both reason and emotion have their place in religion.

2. But extreme sentimentality and emotionalism have no place in religion.

3. Cold, unfeeling intellect has no place in religion.

4. Reason is analytical and static.

5. It should be warmed and moved by the impulsion of true spiritual emotion.

6. Emotion should be held in check by reason.

7. In this way the balance of the human qualities may be maintained.

8. Only Christ Jesus — of all men in

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history — exemplified the perfect balance.

9. Our aim should be to express the true emotion of divine Love and the perfect order of divine Mind.

10. God's man is perfect.

11. Therefore he has perfect balance.

XXIII

GOD IS PRINCIPLE

1. God may properly be called Principle.
2. God is unchanging good.
3. God is eternally consistent.
4. Because God is eternally and consistently good, he is the Father of all law.
5. God is also First Cause.
6. Therefore God is the Principle of the universe, creating and conditioning all.
7. God is also Spirit, Mind, Love.
8. God is a conscious Being.
9. Calling this Spirit, Mind, Love, this conscious Being, Principle, does not render him cold and lifeless.
10. It simply brings to the consciousness

of the religionist God's capacity as sole Cause, his quality of unchanging good.

11. A new definition does not change God.

12. It does not necessarily set up an idol.

13. But it may reveal more of his nature to us.

14. The Bible promises more revelation.

15. Then we must become reconciled to new definitions.

16. It is divine Principle that is the power in Christian healing.

XXIV

NATURE, LIFE, AND LAW SPIRITUAL

1. Nature, life, and law are spiritual.

2. They are not material.

3. They are the emanations of God's universe.

4. God's universe is spiritual.

5. Nature, life, and law must be like their Maker.

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6. Is God all?
7. What is reality?
8. Is matter a part of God's creation?
9. Has it any part in the economy of God's universe?
10. These questions are not new to philosophy.
11. But historic Christianity has never thoroughly grappled with them.
12. Christianity will never be able to present a solid front to evil while it believes in the divinity or reality of matter.
13. Christians must answer all questions from the standpoint of Principle, from the standpoint of God's infinite and eternally consistent perfection.
14. Only in this way can we live up to Lessing's definition of the essence of all religion.

XXV

RELATIVE AND ABSOLUTE IN CHRISTIANITY

1. There are two sets of teaching in the Bible: the absolute and the relative.

2. The relative prepares the way for the absolute.
3. The relative is never final.
4. The absolute is always final.
5. In the Old Testament much of the law was relative.
6. But the truth Jesus taught was absolute.
7. The absolute is the real.

XXVI

CHURCH AND STATE

1. The State is free.
2. The Church is free.
3. The one shall serve the other.
4. But neither shall be the master or the slave of the other.
5. They shall not be bound together.
6. The State shall make fair and impartial laws which guarantee freedom and justice to all.
7. The Church shall uphold the State.
8. The ideal State is the Christian democracy.

9. The ideal Church is democratic Christianity.

XXVII

PURPOSE OF CHRISTIANITY

1. The sole purpose of Christianity is to do good.

2. True Christianity is not a political institution.

3. The only relation of true Christianity to politics is to endeavor to purify them and make them a channel for the overcoming of evil with good.

4. True Christianity has nothing to do with worldly pomp and splendor.

5. It has no desire to coerce or injure "heretics" and unbelievers.

6. It has no purpose to gather all into one fold as an end in itself.

7. If Christians do unite in one fold, it will be incidental to their becoming convinced that Christianity is able to realize its purpose to serve the race.

8. The eternal purpose of Christianity is to overcome evil with good.

XXVIII

THE WORD HERETIC OBSOLETE

1. All men are involved in the human problem.
2. All are confronted with the necessity of choosing between good and evil.
3. Christianity has the solution for every ill that flesh is heir to.
4. It is not the province of Christianity to force anyone to accept the solution.
5. Therefore there is no such thing as a heretic.
6. The disposition to use the term presupposes an attitude that is inimical to Christian unity.
7. If Christians had been more Christ-like in the past, if they had *proved* the efficacy of Christianity by removing evil from human experience, there would have been fewer persons willing to be called "heretics," and the world would have been a happier place to dwell in.
8. Jesus was a gentleman.

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9. It behooves his followers to be gentlemen.
10. If more "Christians" had been gentlemen in the past there would be fewer divisions to-day.
11. Jesus had a great tolerance for honesty of purpose and conviction.
12. He was loving and kind to those who differed with him.
13. He was even loving and kind to the wayward and disobedient.
14. It was the hypocrites for whom he showed no mercy.
15. His treatment of them was most severe.
16. They "added" or "took away" from the words of the book of life by subverting its simple and direct teaching.
17. They made the words of the book of none effect.
18. But the hypocrites were not "heretics."
19. The hypocrites were ostensibly the "orthodox."
20. The "heretics" are usually sincere.

21. When they are sincere seekers of truth, they are the "little ones," whom Jesus warns against "offending."
22. Calling them heretics does not prove to them the power of Christianity.
23. It does not safeguard Christianity.
24. It is liable to give them a wrong conception of Christianity.
25. It may postpone their discovery of truth.
26. This is indeed an "offense" to them.
27. The word heretic should become obsolete.

XXIX

CHRISTIANS CAN UNITE

1. Christians can unite.
2. They can unite on definition.
3. They can unite on practice.
4. They can unite on method.
5. They can unite on form and organization.
6. But their definitions, practice, method, form, and organization must be essential, practical, necessary, and direct.

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7. They must be essential, practical, necessary, and direct in the service of the central function of religion.
8. They must all conduce to the destruction of evil with good.
9. Christians will never unite on dogma, on subtle philosophy, and fine-spun theories.
10. They will unite only upon essentials.
11. They will unite only upon the basis of a truth that is useful to the entire race.
12. *The first step toward unity is to realize that there is a basis upon which Christians can unite: namely, the central teaching of Christianity, that good is more powerful than evil.*
13. *The second step is to seek the religion that is best practising this truth, that is best organized to serve humanity in solving the human problem.*
14. *The third step is to be willing to unite.*
15. *The fourth step is to unite.*

XXX

"COME UNTO ME"

1. "Come unto me all ye that labor and are heavy laden, and I will give you rest."
2. These words are among the sublimest ever spoken.
3. They were uttered by the greatest Gentleman who ever lived.
4. They breathe His gentle manner of making converts.
5. They contain no pompous boast.
6. They appeal to no traditions.
7. Neither do they say, "Away with the heretics."
8. They do not say, "Go."
9. They say, "Come."
10. But that is not all.
11. Jesus made a promise.
12. And he was able to fulfil that promise.
13. "Come unto me . . . and I will give you rest."
14. Jesus understood so well the power

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of good over evil that He was able to satisfy restless humanity.

15. And He did not discriminate.

16. His invitation was to *all*: to rich and poor, high and low — “all ye that labor.”

17. Is not this text at once an inspiration and a warning to the zealots who would favor Christian unity if the world would *come to them*, adopt their way of thinking?

18. What does it mean to say, Come unto me?

19. Does it not mean, Think as I think? Come into my state of consciousness? Agree with me?

20. And what justification have we for asking others to think as we think?

21. Can we give them rest?

22. Is our teaching, is our organization, is our practice adapted to meet the needs of all mankind?

23. Can it solve the universal human problem?

24. Many ardent church members themselves have no rest.

25. They are not satisfied.
26. Their own problems remain unsolved.
27. If their religion does not meet the needs of those within its gates, how can it hope to help those without?
28. And what is it to have rest?
29. Is it not to be free from pride, envy, jealousy, ambition, greed, hatred, and all false appetite?
30. Is it not to understand and practise the power of good over evil?
31. Is it not a progressive awakening in His likeness?
32. If we are able to quote and practise the compassionate words of Jesus, "*all ye that labor,*" we cannot discriminate between the "orthodox" and the "heretic."
33. We are forced to face the human problem, with which all, *all* are wrestling.
34. If we are as compassionate as Jesus, then we are just as solicitous about the peace and joy and health and salvation of those who differ with us in religious belief

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as about those who have assented to our way of thinking.

35. "Come unto me . . . and *I* will give you rest."

36. The "I" that can give rest is not the miserable personality of anybody, with its opinions, foibles, and finite beliefs.

37. The only "I" that can give rest is the ever-present Christ; and the gentle activity of the Christ-spirit is breathed upon the minds of mortals through their direct reliance upn the word of God; also through the loving ministration of individuals who rely utterly upon the word of God; of individuals who have been instructed in a correct system of teaching; who have lost much of self; whose spiritual individuality has ascendancy over the material personality; individuals who have seen a vision of the ever-present Christ; who can prove by their mental and spiritual practice that good is more powerful than evil—even to the utter destruction of evil; who can prove that Christianity is true and is humanity's helper.

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38. Will Christians unite?
39. The teaching is ready, the organization is ready, the workers are ready.
40. They are ready to serve a united Christendom.
41. They are saying *virtually*: "Come unto me all ye that labor and are heavy laden, and I will give you rest."
42. They are *virtually* saying this, because they already *are* giving rest.
43. They are solving the human problem.
44. They are proving the truth of the Bible.
45. Will the Churches unite?
46. The *churches*, the organizations, the hierarchies probably will not — yet.
47. They are apparently too crystalized, too irreconcilable.
48. Will Christians unite?
49. Yes. They already *are* uniting — on the platform outlined on the foregoing pages.
50. "Can ye not discern the signs of the times?"

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